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SERMON

PREACH'D AT

CHRIST'S CHURCH:

October the 23 d. 1719.



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Die Sabbat. 24. Die Oct. 1719.

ORdered by the Lords Spiritual
and Temporal in Parlia-
ment Assembled, that the Thanks
of this House be given to the
Right Reverend Father in God,
Henry, Lord Bishop of *Killalla*,
for his most Excellent and Sea-
sonable Sermon, preach'd before
this House yesterday at *Christ's-
Church*, and his Lordship is here-
by desired to Print and Publish
the same.



Ex per. Cha. Donelan,

D. Cler. Parliamentor.

Downe (26.)
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S E R M O N

Preach'd in

Christ's-Church, Dublin,

On FRIDAY *October* 23 d. 1719.

Being the Anniversary Commemoration of the Happy DELIVERANCE from the *Irish* REBELLION and MASSACRE in 1641.

Before His GRACE

CHARLES Duke of Bolton,
Lord Lieutenant of IRELAND,

AND THE

Lords *Spiritual* and *Temporal*
in PARLIAMENT Assembled.

By HENRY Lord Bishop of KILLALLA.

Publish'd by Command of His Grace the Lord
Lieutenant, and by Order of the House of Lords.

D U B L I N :

Printed by J. CARSON, for J. PEPYAT, Bookseller in Skinner-
Row, 1719.

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PSALM 76. The former part of the 10th. Verse.

Surely the Wrath of Man shall praise Thee.

ALTHO' we must own with the Apostle, that *the Wrath of Man worketh not the Righteousness of God*, yet we may and must allow that it often worketh to his Glory; and the Fierceness, Rage and Cruelty of Men, tho' not in direct purpose, yet in the Event is subservient to his Honour, nay, tho' intended to his Dishonour, does frequently turn to his Praise: Whilst the same God, who at first brought Light out of Darkness, bringeth Good out of Evil, and so ordereth even the Wicked Man's Goings, that his Purposes of Mischief end in his own Confusion, by such Means he puts a New Song into the Mouths of his Servants, who thereupon *Extol and Magnify the Lord, and their Spirits rejoyce in God their Saviour.*

Thus the Psalmist reflecting upon some great and glorious Deliverance, which God had wrought for his People, probably that from *Sennacherib's*

Army, composeth a Psalm in Acknowledgment thereof, and triumphantly glorys, and teacheth others to glory in the Good Providence of God, which had made the Rage of their Enemies an occasion of manifesting his Care over his People.

The Psalmist had in his View the Wrath of Man on the one Hand, and the Goodness of God on the other, and the proper Duty that was the just result of both: His Thoughts did not so dwell either on their Danger, or their Deliverance, as to forget their Obligation; but he passeth on from the Consideration of what God hath done for them, to what they in return should do for God; thus saith he in the Verses immediately preceding that of my Text, *At thy Rebuke O God of Jacob, both the Chariot and Horse are cast into a deep sleep. Thou, even thou art to be feared, and who may stand in thy sight when once thou art Angry? Thou didst cause Judgment to be heard from Heaven, the Earth feared and was still, when God arose to Judgment to save all the Meek of the Earth,* and plainly intimates what ought to be done, by saying what would undoubtedly be done on that occasion, as in the Words of my Text: *Surely the Wrath of Man shall praise Thee.* Or as it is in the Old Translation, *The fierceness of Man shall turn to thy Praise.*

In

In Discourſing further upon theſe Words, I ſhall more particularly conſider,

First, *How, or in what Senſe the Wrath of Man may be ſaid to praiſe God.*

Secondly, *Point at ſome Duties which naturally ariſe from thence.*

And Laſtly, *Apply the whole to the Occaſion of our ſolemn Meeting together this Day.*

First then, I am to ſhew *How, or in what ſenſe the Wrath of Man may be ſaid to praiſe God*: Namely, as it affords Matter and Occaſion of Praiſe to him; much in the ſame Senſe as the Sun, Moon and Stars, and the other Irrational Creatures are called on to do it in the 148 Psalm, wherein the Psalmiſt in an elegant manner ſummons the ſeveral Works of God *in the Heavens above, in the Earth beneath, and in the Waters under the Earth*, to Praiſe Him, tho' many of them were inſenſible of the Call, and unable to answer it any otherwiſe than by giving occaſion to the rational part of the Creation to do it for them: Thus it is Written, *The Heavens declare the Glory of God*; yet even that Stupendous Work of God, ſo wonderful in its Frame,

Frame, and so glorious in its Beauty, cannot of its self praise its Creator, No, Praise is a rational Act, the Priviledge of Spirits, the Honour and Happiness of Angels and Men; But whilst any of the Works of God become the Subject of their Anthems, it is not unusual to attribute the very Action of Praise to them, of which they are only Passively the Authors, as furnishing Matter to the rational World of glorifying the Lord. And in this manner even the sinful Passions of Men may be, and often are occasional causes of Honour to God; nay, the Wrath of Man that raging Passion, that breaths nothing but Malice and Revenge, Blood and Slaughter, that has for the most part Evil for its Cause, and Evil for its Effects, may yet be so far good, as by its fury, like the Winds and Storms, to praise God, and that,

First, as it proves the occasion of manifesting to the World, the Wisdom, Power, Justice and Goodness of God, in the delivery of his Servants from the Rage of Men.

Or, *Secondly*, the Power of his Grace in those who suffer from it.

First, as it proves the occasion of manifesting to the World the Wisdom, Power, Justice and Goodness of God, in the delivery of his Servants from the Rage of Men. When the Wrath of Man

is suddenly turn'd into Peace as *Eſau's* towards his Brother *Jacob*, and the utmost bitterness into the utmost kindness and Love, as *Paul's* Rage against the Disciples of our Lord into the greatest favour towards them, this shews that there is One who hath Dominion over the Hearts of Men, *and turneth it whithersoever he pleaseth.*

Again, when the barbarous Designs of Cruel and Unreasonable Men are crush'd by invisible Means, as those of the Haughty *Assyrian*, whose Army was destroy'd in one Night, by the Stroke of an Angel, 2 *Kings* 19. 35. or when the like Effects are brought about, by Means that are Visible (tho' sometimes very disproportionate to such purposes) Instances of which we have in the Enterprizes of *Joshua*, *Gideon*, and others: Or when thro' Misunderstanding or Jealousie, our Enemies vent their Rage upon themselves, and sheath their Swords in one anothers Bowels; like the Children of *Ammon*, *Moab* and *Mount-seir*, of whom we read 2 *Chron.* 20. 23. That every one helped to destroy another; In these and such like cases, we may say with the Psalmist, *The Lord is known by the Judgment that he Executeth*, His Wisdom, Power, Justice and Goodness are seen in defeating the designs of those Men, whose Anger is outrageous, and their Wrath Cruel. Is it not an Evidence of his Wisdom when

he taketh the Wise in his own Craftiness and the Council of the froward is carried headlong? Of his Justice and Power, when by some great disappointment he *brings down the high looks of the Proud*, when *in the same net which they hid privily their Foot is taken*, and according to that of the Prophet *Their own Iniquity doth correct them*, when *their hands cannot perform their Enterprize*, but on the contrary bring about purposes quite different from their own: This is a proof, *That the most High Ruleth among the Children of Men*, and *tho' there may be many devices in Man's Heart, nevertheless the Council of the Lord that shall stand*, and *he that is Higher than the Highest regardeth*, and *there be Higher than they*.

Once more, is not the Goodness of God manifested to the World whilst he rescueth his Servants from the hands of such as lye in wait to destroy them, and closeth the Mouths or breaketh the Teeth of those Lions who seek to devour, *and thereby quite disarms proud Wrath*? Upon such a view of things Men are naturally lead to conclude with the Psalmist, *Verily there is a reward for the Righteous*, *doubtless there is a God that Judgeth the Earth*. And the Fierceness of some gives occasion to others, to glory in, and rely upon that Good Providence, which not only *stilleth the raging of the Sea*, and the
noise

noise of its Waves, but likewise (what is as boistrous as either) the *Madness of the People*. And as Good Men secretly adore the Providence of God in restraining the Wrath of Men, and in making it Subservient to his Will whilst they think of nothing else but driving on their own; so they take delight in shewing it forth to others, and in *Praising God for his Goodness, and declaring the wonders that he doth for the Children of Men*. One of the first and best Hymns recorded in Holy Scripture was occasion'd by the Wrath of Man, the Fierceness of *Pharaoh* in persuing the *Israelites*, compleated the Deliverance of the One, and the Destruction of the other, and furnish'd *Moses* with a noble Subject to Magnify the Providence of God in both: The Almighty in the 9 *Exod.* 16. spake expressly concerning *Pharaoh* that in very deed for this very cause, have I rais'd thee up to shew in thee my power, and that my Name may be declar'd throughout all the Earth, and made this promise to *Moses*, *Exod.* 14. 17. *I will get me Honour upon Pharaoh and upon all his Host, upon his Chariots, and upon his Horsemen*; and how did he get him Honour from them? Why by the manifestation of his Justice and Power in their overthrow, and by exciting *Moses* and the Children of *Israel* to praise the Name of the Lord with a Song, and to magnify it with thanksgiving; hereby

even the *Egyptians* knew that he was the Lord, the Lord that executeth Judgment and Righteousness in the Earth, and he became thereupon the Dread of the Nations, as well as the joy and Glory of his People *Israel*.

The Hymn it self may be read over at your leisure in the 15 chap. of *Exod.* and I believe whosoever reads it will discern therein a noble strain of the most exalted Poetry, and think it an excellent Copy for a grateful People in the like Circumstances to imitate in all succeeding Generations.

And as *Moses* no doubt joyn'd with heart and Voice in this Anthem with the Congregation, so he took pleasure in recounting the Blessing, and communicating his joy, in his private conversation too: Thus when *Jethro*, *Moses's* Father in Law made him a Visit, we read *Exod.* 18. 8. how *Moses* told him all that the Lord had done unto *Pharaoh*, and to the *Egyptians* for *Israel's* sake; and the effect of it was this, *Jethro* rejoiced for all the Goodness which the Lord hath done to *Israel*, whom he had delivered out of the hand of the *Egyptians*, and said, Blessed be the Lord who hath delivered you out of the hand of the *Egyptians*, and out of the hand of *Pharaoh*, who hath delivered the People under the hand of the *Egyptians*. Now I know that the Lord is greater than all Gods, for in the thing wherein they dealt proudly, he was above them. *Exod.* 18. 9, 10, 11. verses.

And

And in this manner all good People delight to spread the fence of Mercy's, and deliver them as a sacred trust, to be handed down from one Generation to another, that the Children which are yet unborn may praise the Lord.

But after all it must be confessed, that the All Wise God sometimes suffers the Wrath of Man to prevail for a season, and permits the sons of Violence to prosper so far, as to bring his Servants under their power, However even in such case.

Secondly, the Almighty God manifests the Power of his Grace in those who suffer from the Rage of Men. How have many of his Servants *thereupon Glorified God in their Death*, and by *patiently suffering for the Truth's sake*, propagated it the more throughout the World; they have shewn by their *resisting unto Blood striving against Sin*, that the Lord was with them, to Support, Strengthen, and Comfort them in the day of Trouble: Tho' some *had trials of cruel Mockings and Scourgings, yea moreover of Bonds and Imprisonments, and others were Ston'd or Saw'n asunder, were tempted or Slain with the Sword, yet counted they not their Life dear unto them, whilst the spirit of God bore witness with their Spirits, that they were the Children of God, and if Children, than Heirs, Heirs of God and Joynt Heirs* ^{with} ~~of~~ *Christ*, Infomuch that we may in some respects truly

Iy say, *that the Church its self, like its Lord and Master, has been made perfect thro' suffering, and the Blood of Martyrs like seed sown on good Ground has brought forth Fruit, some Thirty, some Sixty, some an Hundred fold:* Certain it is the more the primitive Christians were persecuted, *the more they multiplied and grew,* and their Faith being tried in the Fire came forth as Gold, to their Honour, and the Glory of God. They thereby plainly shew'd the World that they did not act upon secular Motives, but upon *hopes full of Immortality* and rested assured that their God was able to deliver them from, sustain them under, or reward them for, whatever they should endure here; and therefore *in Patience they possess'd their Souls, and committed themselves and their Cause unto him in well-doing as into the Hands of a Faithful Creator.*

O the Power and Energy of the Grace of God! no wonder if their very Jaylors and Tormentors sometimes became their Converts, and turned themselves unto the Lord, who had given such Power unto Men; Power to lay dow their lives for his sake, and *to rejoyce that they were counted worthy to suffer shame, yea even Death it self for his Name.* Which, brings me,

In the next place to point at some Dutys arising from the foregoing Doctrine, but of these very briefly, and,

First,

First, Since the Wrath of Man doth thus Praise God, that is, *give* occasion of Praise to him, it is certainly our Duty from thence to take occasion of praising Him; to *give the Lord the Honour due unto his Name*, for preserving us at any time from the Wrath of Man, and rescuing us from their Fury, who rise up against us: How ought we to adore the Wisdom and Goodness of his Providence, who overruleth the outrageous purposes of Men so as may best conduce to his Honour? *The Lord hath made all things for himself*, saith Sol: *yea even the Wicked for the Day of Evil*, if they will not glorify him in their Actions (whether they will or no) they shall glorify him in their Sufferings, and feel a Punishment worthy of God: Thus does it please God sometimes not only *out of the Mouths of Babes and Sucklings*, but out of the Sins of Men to *perfect his Praise*, and to make the Wickedness of the One, as well as the Innocency of the other, the Occasion of his Glory.

Secondly, this should dispose us in the day of Calamity to wait God's leisure for deliverance; for he best, he only knows the times and seasons of restraining the Fierceness of Man, so as may most contribute to his own Glory and the Good of his People: Sometimes he may see it best for them to be holden a while under the Chords of Affliction, for the exercise

ercise and Trial of their Christian Graces, *that their Faith may be found in the day of the Lord, laudable Glorious and Honourable.* Sometimes they may be unprepar'd to receive Mercy, and then it would be no Mercy to give it to them, and in such case the rod of discipline is in truth the scepter of Mercy; sometimes he may suffer the Wrath of Man to prosper as a just Punishment to others that deserve to taste the sad effects of it; As *Nebucadnezzar* King of *Babylon*, and the Nation was made a scourge to the *Rebellious Jews*, and afterwards that Prince and People met with from others the full measure of their Iniquities, as we read in the *25th. Jeremiah.* Sometimes the sons of Violence may be permitted to rise the higher, that God's Justice and Power may be more conspicuous, in bringing them *low, even to the Dust.* We ought therefore to leave the times and the seasons to Him, who alone hath them in his power, never in the least doubting but that *all things in the Issue shall work together for Good, to them that Love God.* And that the Fierceness of Man in God's good time will turn to his Praise, and the fierceness of them he will restrain.

I hasten now in the last place to apply the whole to the occasion of this our solemn Assembling here this day, the occasion its self has been let forth in a full Light by the best Authority the Act of Parliament

ment just now read unto you ; which first mentions the Grounds and Reasons, and then strictly enjoyns the Observance of this Festival, to be celebrated as an Anniversary Holy Day in this Kingdom for ever : The General design most certainly was the Subversion of the Government, and the total extirpation of the *Brittish*, and Protestants, by *Po-pish* Treachery, Massacres, open Rebellion, and secret Mischief ; and we may too well guess what was the intended Portion of all, by what vast Numbers actually suffer'd in every Quarter : Various indeed were the Instances of Cruelty committed, before it pleas'd God in his Wisdom to say to the madness of this People, as he did to the raging of the Sea, *hitherto shalt thou come and no farther* : The sound of their Inhuman Barbarities is gone out into all Lands, and what this Nation sadly felt, has been heard and read with Tears by many others, besides those of this, and of another Kingdom who are its nearest Neighbours, and surest Friends, and who have not only *griev'd to see her in the Dust*, but have been always ready to lend an helping hand to lift her up.

How did her Enemies, Enemies within her own Bowels in the day of their fierce Anger, sport themselves in mischief, and by the manifold Arts of Cruelty strive the most exquisitely to torment their

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Christain Brethren? They seem'd to think that they did not *God service* enough by barely killing them. But amidst the heat of their Rage some could coolly deliberate, how to make them die leisurely, and by piecemeal; they had not Mercy enough to dispatch them at a Blow, but appear to have had at heart that cruel Instruction of the famous Tyrant, *Ita feri ut se mori sentiat*, Strike so that he may feel himself die, and thoroughly perceive every torture that might gradually weary out the Soul.

Of these Men it might most truly be said, that *Their Mercies were Cruel*, they prolong'd Life only to embitter it, and to render Death its self desirable, as the greater Blessing.

What ways did they in their hard heartedness find out to abuse, to insult over the tenderness of other Men? Has God implanted a strong natural Affection in the Parent's bowels towards their Children, which moves them to desire, to endeavour and delight in the Preservation of their Life; These merciless Men took pleasure in murdering Children before their Parents Eyes, that seeing they might feel the bitter stroke of their Children's Death before they were allow'd to tast of their own. Neither Age, nor Sex, nor Condition could extort Compassion, neither the Infant nor Suckling, nor hoary head, nor the Quality, nor Dignity of the Person met with

with any regard from those, *who had cast away their Bowels*; Persons impotent in their Wrath, and in whom Hatred, Malice and Revenge had bore down all the sense of obligation to pity and Loving Kindness.

Good God! Whither will not blind Zeal and Superstition lead deluded Souls? Since it snaps asunder the Chords of a Man that would draw him to Compassion, and breaks in pieces the bands of Nature, thro' misapplication of the Principles of Grace: when a *Romish* Priest shall tell those who have too fervently given themselves up to his Power, that it is for the Service of Their Church, and thereupon meritorious to destroy *Hereticks* (tho' what they call *Herésie* be but the departing from Her in Doctrines, which are the Inventions, and Commandments of Men, & in which She has first departed from the Word of God,) or shall tell them that it is a sure way to Heaven to Root such Persons up from the Face of the Earth: The Doctrine of such Merit so Preach'd up, and so believ'd, will have power to stifle the relentings of Good Nature, and suppress the strugglings and yernings in our Bowels in favour of the Miserable; nay, when Cruelty comes to be thought a Duty, no wonder if Men are ingenious in the methods of Exercising it, and labour to ex.

cel the one, the other in the Art of Tormenting them that lye at their Mercy.

What I have said of the temper and Practice of this sort of Men serves,

First, to magnify the Greatness of that salvation and deliverance which we this day commemorate with Thanksgiving, That a *Remnant should be sav'd* amidst such a Number of Enemies who delighted in Blood, and were made to believe that God could do so too, and were Arm'd with the Strongest, that is with religious Principles of Cruelty; that so many were *pluck'd as Fire-brands out of the Fire* when the Adversaries thought that they had made sure work of their Destruction; that this City and its Castle in particular should be preserv'd when it was just upon the Point of being deliver'd up to their Fury, and some other Towns, and Cities, and Forts hold out thereupon till Succours came from another Kingdom; The Wrath of Man in this manner stopp'd, and at length so Wonderfully defeated calls upon us to Praise God, who hath pleasure in the Prosperity of his Servants.

Secondly, this should dispose us to be upon our Guard against the Fireceness of such Men, and labour to prevent the further efforts of their Wrath: And that, not by Cruelty, but by regular Caution; Since we know what manner of Spirit they are of, the greatest

greatest kindness we can doe either our selves or them, is the putting it out of their power to Hurt us. This is the Ground of those Wise and wholesome Laws for the disarming Papists, &c. that they may not have in their hands the means of being as cruel and Wicked, as their Religion would make them.

Thirdly, this persecuting Spirit should methinks make People suspect, and at length abhor that Religion, which makes use of such methods to support and Propagate its self, methods quite opposite to the Doctrine and example of our Blessed Saviour, who as he declared that *he came not to destroy Men's Lives but to save them*, so he used no other force or Violence but that of Perswasion to *Compel Men to come in* to Him, and herein his Apostles also followed his steps, and I think all that are called by his Name can never take any better course than to go *and doe likewise*. *O my Soul come not thou into their secrets, unto their Assemblies mine Honour be not thou united* who in their Anger have Slain their thousands, and persecuted their Ten thousands, and that indirect contradiction to the Gospel of Peace, whose Great end is to encourage and improve Good Nature, but never once to gratify, or heighten the corruption of a bad One: And as we should be cautious how we add to the strength of such a corrupt Church.

Church by adding to its numbers, so we should beware how we weaken our selves by our groundless Jealousies and unreasonable Fears one of another. Our General Interest is plain and obvious, the security of his Majesty's Person and Government, and the Protestant Succession in his Illustrious House, and the Preservation of the Church establish'd amongst us; and I will venture to say, that the best way to secure the latter, is to do what in us lies for the security of the former, and laying aside all private Piques, and Animosities, and mutual distrusts, to unite with hearts and hands against our worst, most sure, and most powerful Enemy.

A Nation that has not throughly felt the smart of Popish rage, may possibly have less horror of it, but this Nation that has more than once drank deep of the dregs of its Fury and not only hear'd but seen the Abomination of Desolation made by it, would be utterly inexcusable, if it did not watch against all the Advances, all the Advantages of such an Enemy.

Again. a Nation, where Protestants are infinitely the Majority may with less danger quarrel amongst themselves, because they may have time to cool into sober Reasoning before they are utterly undone; but where they are vastly a Minority (as amongst us) leave

one Advantage given the Enemy may leave no room for second thoughts, but we may be born down by numbers to inevitable Ruine.

It is not many Years ago that there was no other distinction hear'd of in this Land but that of *Protestant* and *Papist*, and Protestants of all Denominations (like Confederates of different Religions in an Army) stood prepar'd to act with vigour against the common Enemy; but the Wisdom which common danger taught us lessen'd as the Appearance of our security increased; and some professing unreasonable expectations, have unhappily rais'd in others, Unreasonable Fears, and whilst the one vainly boasted of, and the other as vainly fear'd, what was never intended (and what I may with confidence say never will be granted) others have taken the Advantage, and improv'd the weakness of both to the strengthening of the Enemy that ought most to be feared, and have thereby given the Papists with the Pretender at their head, but too reasonable Grounds of hope to enter in again upon us thro' our breaches: Which God avert, and grant that we may see in this our day the things that belong unto our Peace before they are hid, from our Eyes: that they which hate us may never be Lords over us, but that we may still continue to rejoyce in his Salvation and Triumph in the name of the Lord our God

God, and above all things walk as a People that have been often, and in a Wonderful manner, Redeemed of the Lord; who hath deliver'd, and doth deliver, and in whom We trust that he will yet deliver Us.

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